THE PACIFIC.

A FAMILY NEWSPAPER, devoted to Religion, Education and General news; under the control of the General Association of California.

It is the organ of no sect or party—started with no purpose of gain, and pledged to the great interests of religion and education—it commends itself to the consideration and support of every citizen of California.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

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THE PACIFIC

The Trustees appointed J. W. Cook, Cyrus Palmer, S. D. Sawyer, E. V. White, and Nathaniel Gray.

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Sabbath-Keeping on the Overland Stage Route.

There is enough of interest, and more than enough of pertinency in the following account (from the Presbyterian minister in Colorado Territory, Rev. Mr. Warner, which we find in the *Evangelist*), to justify its publication on this side of the Rocky Mountains. It was written to children but has its lessons to greater folks.

"In the coach that left Omaha, Nebraska Territory, on the evening of the 20th of last November, for Fort Kearney, there were five passengers beside myself. Upon acquaintance, my fellow-travelers proved to be very intelligent, sociable, and accommodating gentlemen. Of course, as we met with no mishap, the two nights, and nearly two days, between Omaha and Kearney passed off very pleasantly. In this state of enjoyment it was perfectly natural as we approached Kearney on Saturday to look a little ahead, and anticipate somewhat the possibilities of our condition, when it would be necessary to exchange our present conveyance for one on the Main Line from Atchison to Denver. At Kearney this change is made, and if the seats on the Main Line coaches are full, the passengers from the side must wait until a coach arrives with vacant seats. Hence the inquiry in our company whether any of us would be compelled to lie over, and the remark that it would be delightful if we could all cross the Plains together. From this remark there was not only no dissent, but a most cheerful and hearty acquiescence in it. One of the company, however, added to his approval, the insuperable difficulty in his way—*he could not travel on the Sabbath.* As no provision whatever had been made by the other passengers for keeping holy the Lord's day, the statement by this individual awakened an entirely new train of thought; and as part of its results, there was a very free and candid discussion of Sabbath duties; cheerful admissions of its importance; the acknowledgement by all that when they were at home they generally kept the day; and that if business did not interfere with it, men ought as far as possible, to remember the Sabbath day to keep it holy. While all were quite ready to adopt these views, there were two of the company who went some further, and seemed almost persuaded to lie over, and with the individual whose purpose was fixed, to spend the Sabbath in worshipping God with the officers and soldiers at the military post which was then in sight.

And now, children and young friends, I would ask particular attention to these two persons. One of them is a professor of religion, I know, and prominent in the church; the other, if not a professing Christian, is a young man of much promise, and belongs to that class distinguished in almost all societies by being, to every appearance, "not far from the kingdom of God." These gentlemen were evidently well acquainted, though residing in different States.

Mark now the facts. These friends have strong convictions of duty. They look at the question before them deliberately. They turn it over and over at the fireside of a friend at Kearney, and believe they would like to spend the Sabbath there; but they are afraid the Monday coach will be full; their business is urgent; they had made no calculations for keeping the Sabbath while on this journey, and they might lose very much by it, and hence they think they must go on; but they will decide more definitely next morning. The morning came, and they took the coach for Denver.

The Sabbath man stayed behind. He had a most delightful time. He preached to the officers and soldiers at the barracks; became acquainted with many interesting persons aside from Dr. Miller and his excellent lady, where he was most hospitably entertained, and Col. Alexender, the commander of the fort, who bore himself so gallantly in the fight at Gettysburg last July; nor should I omit his excellent family—all this on the Sabbath.

About nine o'clock in the evening he went to the station-house some half a mile from the barracks. Here he had prayers with the family, and all who belonged to the premises. This also was a pleasant occasion, and seemed to be very acceptable to all who attended.

It may here be remarked that prayer, in the common acceptation of that term, is not much observed along the route of the "Overland Stage Line."

After prayers, the man laid himself down and slept sweetly until five o'clock the next morning, when the landlord awoke him, telling him at the same time "that the coach had not in it a single passenger." Hence, instead of not being able to obtain a seat, he had the whole coach to himself, and this was so nearly all the way to Denver.

And now it is time to inquire into the fortunes of our friends who went on their way *Sabbath* morning.

You will remember that they concluded to go on lest the coach on Monday might be full, and lest by spending the Sabbath properly their business should suffer. They had important business on hand. How then did the matter end? You see how it was respecting the coach. And this was a fair sample of the rest. They reached Denver nine hours only ahead of the Missionary, or Sabbath keeping man; and they made nothing of great importance in regard to time; but this was the least of their misfortunes; the stage was so crowded that they had *no comfort* on the way; some of the passengers were such loathsome topers, that their insufferable stench drove our friends to the driver's seat for fresh air, where they took such colds as not only prevented them from doing business, but laid them on beds of sickness for more than a week after the ending of their journey.

One of them while upon his sick bed in Central City, remarked to me, that he and his friend often, by the way, and in their discomfort, adverted to the counsel that had been given them on the subject of keeping the Sabbath, and that they had concluded hereafter to abide by it.

Now, my young friends, are not these facts worthy of careful attention? Do they not furnish a lesson well worth recording, and deserving of a careful improvement?

Especially is this so, in view of the complaint so generally made against coach drivers on the plains, for their horrid profanity. Indeed they do swear most terribly. But, children, what commandments do drivers break, when they take the name of God in vain?

And what command do Christians break, when they trample on the Sabbath day?

Who gave both of the commandments?

But notwithstanding the law against Sabbath breaking is just as plain as the law against swearing, yet there are many Christians, as well as other persons who take no pains to avoid breaking the Sabbath on those plains. Sometimes they even start at one end or the other of their journey on God's holy day. It is a dreadful sin, and we shall never have good drivers for our coaches until we have more consistent passengers inside.

Just think what influence it would exert, if all professors of religion who come to the Colorado, and who go again to the States, would stop when the Sabbath comes, and strive to benefit she people who live along the route!

GEN. HOWARD'S SPEECH.

We give our readers two extracts from a speech made by Gen. Howard before a meeting of the Christian Commission, at Philadelphia. Would that all our Generals had such experiences of the Grace of God!

"My friends, I heard a gentleman who was not a Christian, say with reference to General Magruder on the other side, "He cannot be a very brave man; he cannot have true courage." "Why?" was asked. —"Because he is a bad man; one who delights in destroying young men, and in leading them into shame and degradation."

My friends, the highest type of courage is the Christian spirit. By the blessing of God, I have been enabled to exercise a clear conviction on this subject, and I have faith that when he chooses to call me away, I will be with him, not because I am good, holy or righteous, but because I have a Saviour, an all-sufficient Saviour, who is able to save me and the chief of sinners.—Therefore, I say, I can go into battle, and fear no evil, and would to God that every officer in the army, [Applause] and every soldier, [Increased applause,] could declare from the sincerity of his heart that God had done such great things for him. [Long continued applause.]

My friends, these to me are solemn convictions. I speak them freely and frankly. It may seem to you that it is exposing one's private feelings too publicly; but I declare to you my solemn convictions. I believe that the Christian people of the United States have been laggards. They have looked to physical wants; they have cried over wounds; they have mourned over the dead; and in this time of excitement, of jostling, and of terror, the still small voice has not been listened to, and the holy weight of the sweet Christian spirit has not had its due weight.

The relation of the Christian Commission to the soldiers in the field is a very near and a very dear one. If you speak of bonds of connection, the bond of Christ is the only one; there is no other. If you speak of commerce, trade, cotton, or any thing you please, you speak of that which is merely transitory and perishable; but the religion of Jesus Christ is a bond which unites not only Maine with Massachusetts, but Maine with Texas, and Florida with Wisconsin. It is the influence which will prepare us for our liberty, and nothing else will.

You will bear with me one moment. We boast of being the asylum of all nations. From England, Ireland, France, Germany, and Russia—from every country over the world, come men, women and children, who settle down in our midst. How shall we assimilate them? Will it be sufficient to give them merely land on which to settle, to afford them homes, and let them grow in material prosperity? No. Nothing but true education, the religion of Jesus Christ, can assimilate all these heterogeneous elements, and enable us to be one people. The rebels down here in Virginia seemed at first to hate us, and they did hate us more before the war began than they do now. For a time they showed some bitterness, but we have got over it; they respect us more now that they know we are not afraid, in a just cause, to expose our bodies to be burned, if necessary, when they know that we shrink from no sacrifice of money or of life, in order to perpetuate the beautiful Government bequeathed to us by our fathers. When the rebels now come into our lines as prisoners, it is with drooping heads, protesting that they are Union men, and always have been Union men. Eight thousand men have delivered themselves up as prisoners since the General commanding assumed the command of the army of the Cumberland; and every day they are coming in. Do they hate us? No! One or two of them at Chattanooga said to me they were astonished to find such kindness and attention as had been extended to them within our lines. It demoralized them. That is just what we will do. We will cover them with kindness and love. My friends, I do not advocate any shrinking. No; make this campaign more than ever a vigorous one; render it perfectly hopeless for them to keep the field; and they will come in, not only by the eight thousand, but by the sixteen and sixty thousand. This is a terrible revolution that is going on amongst us; it is tearing up the roots of prejudice, the prejudice of race. It will require all our Christian charity, all our Christian love, and all our Christian preaching, to bring us together again; but together we will come, and be one people, whose God is the Lord.

• • • • • My friends, I want to say to you here present, that every man, woman and child of this large audience before me, has a specific duty to perform. Are you servants of Christ? Are you up-and-down, straight-out, out-spoken disciples of the Lord? Then you have a specific duty to perform. It is over, above, and beyond the mere giving of money or articles of comfort. It is that each of you shall do your best for the conversion and salvation of the souls of your brethren now in the field, that profanity and licentiousness may be repressed, and the souls of those men pointed upward and upward, through the influence of home, of the Bible, and of the church, to God and to the right. The other day I was walking along the road leading from Chattanooga, and saw two men coming down on the railroad; and as they passed me, I heard an oath from one of them, taking the name of God in vain, and out of the mouth of the other came a terrible oath, taking the name of Christ in vain. And the whole subject of discussion between them was about which road they should take, whether to the right or to the left. I called out to them, "Where did you come from, men?" They asked me what I meant; and finally one of them said that he was from Indiana, and the other replied, "From Illinois." Well, I told them I did not think they could be from New England, because there the mothers did not teach their sons such language. One answered me, "My mother never taught me such language;" the other said, "My father never taught me such language;" and I think they both answered in the same breath, "*It is the war, sir.*" I answered them, that if they were really contending for the cause of right, I could not see the necessity of insulting God. "O! sir, it is the war." Must it not only take our life-blood, but our souls also? Is the sacrifice to be an immortal sacrifice! Cannot a man be a Christian and a soldier? Can he not take the weapons which his Government gives him, and stand up boldly and faithfully for the defense of his beloved country, and at the same time be a follower of Christ?

The Second Service a Bible Service.

The important subject of the relation of the Sunday school to preaching has been discussed somewhat in our columns. A few weeks ago there appeared in the *Congregationalist* a communication from Rev. H. M. Parsons, of Springfield, Mass., giving the result of the substitution of a United Bible Service in the place of the Sunday school, and the Second, which, as usual in the Eastern cities, was an afternoon service. The details are of sufficient interest, we think, to be copied into our own paper.

For four years, writes Mr. Parsons, the necessity, value and obligation of some kind of Bible study for the congregation, were constantly pressed on the attention of all. At last, in 1858, the church voted to try the experiment in the month of September. At that time, the number present on the average at Sabbath school was 150—and to hear the afternoon sermon, 230.

THE METHOD.

The first Sabbath 300 assembled to study the Bible, and this was the average attendance through the winter. The book of Genesis was taken in course, all present having the same lesson. The pastor had a class of adult men from the congregation. Besides, there were three classes of adult women, two of men, and one of the older church members for mutual instruction. The meeting was held in the church, and the order nearly the same as is usual in Sabbath schools. This form of service continued to the close of December, 1859. During that time the second sermon was preached at night, the first and second Sabbath nights of the month being devoted to the missionary and Sabbath school concerts. The experiment thus far demonstrated its practicability, which before had been denied. And this was no small matter, as we were surrounded by churches having a sermon in the afternoon, to which many of the congregation went.

But those who entered faithfully into this new method, admitted that the instruction gained in this way was more valuable to them than a second sermon. At this time, some members of the congregation conceiving that they were debarred the privilege of their pews in the afternoon, desired to resume the old plan. Accordingly, the majority of the church yielded to them, and the old order was restored from January 1, 1860, to August 11, 1861.

The Sabbath school was now held between the preaching services, the pastor remaining in it, till May, 1861. Then he withdrew on account of health, and the school remained at that hour till a change was sought by the superintendents of Sabbath schools in the city. They wished to try the plan of having Sabbath school in the afternoon for the summer. Our church and congregation, by a large majority, voted to have one sermon in the morning, Bible service in the afternoon, and no service at night but the two monthly concerts. From August 18, 1861, to the present time, this order has prevailed. In this second trial we desire to drop the name of "Sabbath school," and to call it "The Bible Service." The idea of a "school" deters many from coming who ought to be in it. We have aimed, too, to give the service, more than before, the character of religious worship, believing that God is as truly worshiped in the reverent study of His Holy Word, as in other appointed ways, especially as the Psalmist says: "Thou wilt magnify Thy Word above all Thy name." The present order of service is as follows: Opening hymn from the Church Hymn Book; prayer by the pastor; the same portion of Scripture for all classes present. After three-quarters of an hour on the lesson; the bell sounds, a children's hymn is sung, and the pastor, in a short, unwritten sermon of twelve or fifteen minutes, applies the truth of the passage just studied by all. Singing from the children's hymn book, and benediction, close the service.

THE SUCCESS.

Some of the results of this service will serve to test its worth and show what success has attended it. First, numerically: The number of adults attending is, 190, average adult attendance, 137. The number of church members attending is, 182. Not more than 50 of either class attended under the old form of Sabbath school. We have referred above to two periods, and as we have the record of attendance for both, we can compare results.

The average attendance, 19 months, from January 1, 1860, to August 11, 1861, on the two sermon services was, in the morning, 388; in the afternoon, 269.

The average attendance, 26 months, from August 18, 1861, to November 1, 1863, was on the morning sermon, 487; on the afternoon Bible service, 267.

During the first period the average attendance at Sabbath school was 209, and this number, owing to the previous trial of the experiment, was increased from 150 at the outset.

Thus the aggregate of three services shows 866 in attendance. The aggregate of two services shows 754. But when we consider that at least 150 persons are counted three times in the first aggregate, and only twice in the second, it will be seen that the largest number of different persons have been reached by the Gospel under the present order of service, while time is given also for the "home" observance of the Sabbath. This numerical increase, however, we do not attribute to this plan over the sermon service, but to the large influx of population since the Fall of 1861. The attendance to hear a sermon in the afternoon, might have been even larger than this; but the personal study of the Bible would have been proportionally diminished. So far as numbers go, we regard the experiment successful because it brings so many adults and children under Biblical instruction with the pastor at the head of the service. In this way the teaching of the Gospel as well as its preaching, finds a place in the sanctuary. The result on children is another important consideration. Children and youth are generally more punctual, and more attentive, when parents and elders are present, and when they hear the voice of their pastor encouraging and instructing them in the service. The effect on the church is most useful and cheering. More young members are led to the right study of the Bible in private, under this form of service, than in any other we have tried. This is shown in their edifying efforts in prayer-meetings, and their consistent living among many temptations. The petition of our Lord's Prayer has been answered: "Sanctify them through thy truth; thy word is truth." That this method furnishes the church for greater usefulness in the world, we think self-evident. That it enables all who use it, to listen with more intelligent profit to gospel sermons, is equally plain. And I believe all who are faithful in the service at present, ardently desire to have it continue.

A Day among the Marquesan Savages.

This narrative of the capture and rescue of an American sailor, we copy from the Honolulu *Friend*. It gives the best kind of evidence of the influence and good capacity and excellent spirit of the Hawaiian missionaries. We are glad to know that the missionary was rewarded by Captain Straunburg with liberality, and that steps were being taken to secure some recognition by the American Government of his valuable services.

The American whaleship *Congress*, Capt. Stranburg, sailed from New Bedford in June, 1863, on a cruise for the North Pacific.

After touching at Sydney, she called at Hivaoa, or Dominique, one of the Marquesas islands, to obtain water and fresh provisions. Arriving before the harbor of Puamau, January 13, two boats were fitted out with the articles of trade, such as flints, knives, hatchets, and muskets, to exchange for what they might wish to obtain.

When the boats had anchored in the harbor, another boat, manned with a chief and crew of native islanders, came off, who appeared very friendly and anxious to trade with the strangers, stating that they had potatoes and hogs in abundadce. Mr. Whalon, first officer of the whaleship, who had charge of the ship's boats, then transferred his trade into the natives' boat, got in and went ashore with them, leaving his own anchored off in the harbor.

Upon landing and proceeding up the valley, the natives commenced chasing pigs, caught one and fied it. While they were chasing the animals through the valley, the chief and Mr. Whalon stood together, and the natives were shouting, evidently for the purpose of calling the people, for they came rushing from all parts of the valley, armed with hatchets and knives, which, at least, looked suspicions. Mr. Whalon, fearing that they meant no good, proposed to the chief to return to the boat; upon which the latter stepped up to him, suddenly seized his hat and placed it upon his own head. This he thinks was a well known signal among them, for he was instantly seized by a score of natives, thrown down and stripped naked, his hands and feet bound with ropes, which the chief had in his hands, but which Mr. W. supposed were intended to tie the pigs.

The natives then proceeded to tear up his clothes into small pieces, and cut the buttons off, making a distribution among the crowd. After this, they paid their attention to their prisoner, by pinching him severely, bending his fingers and thumbs over the back of his hands, wrenching his nose, and torturing him in every imaginable way. They would strike at his head and limbs with their hatchets, always missing him by a hair's breadth. For about three hours they continued to amuse themselves and torment him in this manner. He supposes this was the custom preparatory to being killed, as it doubtless is. Some of the natives tried to entice the ship's two boats to come to the shore, and Mr. W.'s boat-steerer was on the point of landing to find him, when they were warned off by a young Marquesan girl, belonging to the family of the Hawaiian missionary Kekela. This girl shouted, "pull away," it being all she could say in English, beckoning at the same time to leave the shore. The boats returned to the ship without their officer. Had they gone on shore, it is not unlikely that there would have been a combat, and all been massacred, as they were not prepared for any attack. This same girl had tried to warn Mr. W. not to go inland with the chief, but he did not understand her, and when he was seized, she used her utmost endeavors for him among the natives, weeping all the while that they were tormenting him.

A Hawaiian missionary, whose name he did not learn, having heard of the trouble, now approached him, but was unable to converse with him. Soon after a German carpenter arrived, and being unable to release him, told him he would remain by, and do what he could to save him. At night, the natives placed their prisoner in the house of a chiefess, who had tried unceasingly to secure his release from the chief, and no doubt, her efforts alone saved him from death during the day. The German remained by him through the night, which to the prisoner was a long and dreary one, anticipating as he did every moment that the natives would break into the house and carry out their design of murdering him. He afterwards learned that, according to native customs, the house of a chief is sacred, and no native can enter it without permission, under peril of death. The morning dawned, and the natives began to re-assemble and became noisy for their victim. All his hopes of relief had now fled, and he began to look for death as certain, as the chiefess would soon be called on to release him. About this time, which was early in the morning, the German heard the natives speaking of the arrival of the Hawaiian missionaries, Mr. Kekela and wife, in the neighborhood. Upon hearing this, the German dispatched the other Hawaiian for him, and the natives finding that Kekela had been sent for, hastily untied the hands and feet of their prisoner.

Kekela and his wife are Hawaiian missionaries, sent out from the Sandwich Islands, and supported by the Hawaiians. They live in a neighboring valley, but at the time of the treacherous capture of Mr. Whalon, were on a visit to another island. Kekela soon arrived with the chief under whose protection he lives, and instantly commenced remonstrating with the natives for their inhuman treatment, and he sought them to release him. They demanded a ransom as the only term for his release. After a council among themselves, they decided to release him for "a whaleboat and six oars," upon which Kekela told them to take his boat. At the offer, however, Kekela's chief demurred, as this would deprive their settlement of their only boat. The discussion now waxed warm between the two chiefs, during which Kekela declared that he was ready to give us "anything and everything he possessed," if he could but save the foreigner's life—an instance of disinterested philanthropy, which the annals of missions cannot equal. After some further parley, it was agreed to give a musket and some other trade in exchange for Mr. Whalon, which was immediately done, and he was led beyond the boundary which separated the domain of the two chiefs, and across which to recapture a person would lead to open warfare between the two tribes. Mr. W. hesitated when they wished to lead him further inland, as he did not know what the new chief intended to do with him; but upon being assured by Kekela that he was to go to his own house, where he would take care of him, he gladly went.

Upon arriving there, Mr. Whalon was astonished to find a pleasant, airy cottage, furnished in a neat and tasty manner, much after the style of a New England farmhouse, surrounded by a garden where flowers, trees, and vegetables, grew abundantly. The boats had returned to the ship on the previous afternoon, when warned off by the Marquesan girl. Thursday and Friday Mr. Whalon remained with Mr. Kekela and wife, during which time he was a witness of the daily routine of a Hawaiian missionary's house. Morning and evening a bell was rung for prayers, which were attended by about fifteen natives, male and female, who seemed quite orderly and attentive to the exercises. Meals were served at a table after the European style, and consisted of meats, sweet potatoes, and bread-fruit. While here, natives belonging to the same settlement brought fresh bread-fruit daily for the foreigner. Mr. Kekela assured Mr. W. that had the natives demanded all he had, he should have given all to release him. In conversation with Kekela regarding the progress which Christianity was making among the people, Kekela states it as his opinion that his efforts among the adults were almost useless, but that among the youth he had promise of great success, having now forty regular attendants on divine worship on the Sabbath. Mr. Whalon bears testimony to the upright Christian character of Kekela and wife, and of the great influence which they have over the natives in their settlement. Kekela is a most industrious man, thus setting a worthy example to the islanders. He has more land under cultivation than any other one man, and more sweet potatoes than the whole of the rest of the settlement put together. They have one Marquesan girl, before mentioned, that lives with them, who shows unmistakable evidence of improvement, being very domestic in her habits and an apt scholar.

Saturday morning, January 16, the ship appeared off the island, and Kekela and the chief made preparations to take Mr. Whalon off to her, in their own boat, first sending a native ahead to see that nobody was in ambush for the purpose of shooting any of the party. Finding the coast clear, they embarked and soon reached the vessel, where they were welcomed on board by Captain Strauburg.

COMFORT IN DEATH.

The differences between the comforts of dying saints, says Dr. Alexander, may be attributed, 1st, to *Divine Sovereignty*, which distributeth grace and consolation as it seemeth good unto him; 2d, to *Bodily Temperament*; some persons being more fearful than others, and more prone to suspect their own sincerity; 3d, to the *Nature of the Disease* by which the body is brought down to the grave;—some diseases quickening the intellect, exhilarating the spirits, and enlivening the imagination, and others clouding the intellect, and depressing the spirits; and 4th, to the *Medicine which is administered*, opiates, lulling and stupefying, and other drugs exhilarating.

But, he adds,—"I have known few persons who lived like Christians when in health, who did not in their approach to death, manifest as much hope and fortitude in that trying hour, as could reasonably be expected from the character of their piety."

REMARKS OF JOHN NEWTON.

Satan will come to a Christian with a gross temptation; a green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.

A Christian should never plead spirituality for being a sloven; if he be but a shoecleaner, he should be the best in the parish.

My principal method of defeating heresy is by establishing truth. One proposes to fill a basket with "tares;" now if I can fill it first with "wheat," I shall defy his attempts.

There are critical times of danger. After great services, honors and consolations, we should stand upon our guard. Noah, Lot, David and Solomon, fell in these circumstances. Satan is a footpad: a footpad will not attack a man in going to the bank, but in returning with his pocket full of money.

Christ has taken our nature into heaven to represent "us." He has left us on earth to represent "him."

God's word is certainly a restraint; but it such a restraint as the irons which prevent children from getting into the fire.

If we were upon the watch for improvement, the common news of the day would furnish it; the falling of the tower in Siloam, and the slaughter of the Galileans were the news of the day which our Lord improved.

Much depends on the way we come into trouble. Paul and Jonah were both in the storm, but under very different circumstances.

YOUTH'S.

SUSANNAH EVANS.

BIOGRAPHY.

Miss Evans is a native of Wales, now fifteen years of age. Though so young, she has lectured on Temperance with remarkable success in the principal cities and towns in England, Ireland, and Wales, and has been the means of inducing many thousand persons to sign the pledge.

Miss Evans comes to the United States under the auspices of the American consul at Bristol, England, and other friends, whose testimonials have raised high expectations. She has already spoken at the large hall in the Cooper Institute, and at other places in this city, also at Brooklyn, Hartford, Ct., and at Lawrence, Mass., where she was listened to with great satisfaction by large and respectable audiences.

As a speaker, she is pronounced almost equal to the famous Miss Dickinson. Her voice is exceedingly fine; her manner modest and prepossessing; her matter, whether original or selected, well adapted; and, best of all, she is serious, and in earnest upon drinking usages, and the traffic which produce so much misery in the community.

Dr. Marsh, when introducing her at the Cooper Institute said:—"If He who raised up Deborah to deliver Israel, the youthful David to slay Goliath; beauteous Esther, to save her people, and placed the little maid in the house of Naaman, had sent this daughter of Cambria, from Aberdare, to aid us in our extremity and wake up interest in the cause of Temperance among our youth, we know not why we should not listen to her message." Such lectures, from such a source, are simply wonderful, and attest the magnetic uplifting power of strong moral sensibilities goaded by great personal wrongs. Probably her history is the key to her power. It is abused humanity asserting its right to moral rectitude.

The following brief sketch of her history, written by herself to a gentleman in this city, reveals the cause of that singular and precocious awakening of mind and moral power of which she is the subject:

"I was born on the 11th of February, 1848, in a small town called Tredegar, in the county of Monmouth, South Wales. My father was what is called a baller in the iron works at that time, but shortly afterward he gave up working at his own trade and opened a tavern, which I always hated: and when I was only five years of age I ran away from home (if a man can call a tavern by such a sacred name) to my grandmother's, a distance of six miles, where, having resolutely refused to return to the tavern, I made my home till my father became a teetotaller. Although a child so young I could not listen to the brutal roar of intemperance, the fiendish yells of revolting impiety, and the imprecations of drunken brawls. I always thought of a tavern as a slaughter house, to butcher human souls. When I had been with my grandmother for some time, I was sent to school. There I was very sharp at learning anything set before me, and repeated my lessons fluently and without hesitation, and was thereby a subject of notice to all who visited the school. One day a lady, who paid us a visit, heard me recite some poetry, and, being pleased, I suppose with the recitation, she gave me a Temperance tract, and asked me to learn it. I did so, and when the lady next visited the school, repeated it to her, for which she gave me a handsome present. I then wrote to my father, who had given up the tavern and was working in the north of England, telling him what had happened, and asking him to sign the pledge. Letter after letter I sent him to become a teetotaller—for I am sorry to say he had now become a confirmed drunkard—but for a long time my prayers and entreaties were vain. This was a source of much grief to me. But I prayed to my heavenly Father for help, and having set my mind upon making him a teetotaller, I was not to be discouraged. I still persevered, and used every argument I could think or read of, and at length I had the satisfaction of knowing I had saved my father. The battle was a long one, and a hot one. It lasted for years, but in every turn of it I seemed to become stronger, and the longer and the hotter the battle became, ultimate triumph became more certain for my side. At length my little sword penetrated his heart, and down he fell. Victory! victory! victory! I then took my father prisoner, bathed his wounds in oil of Temperance, and read to him from the Holy Scriptures. Then, mother, myself, and the rest of the children surrounded him by an influence which gave him strength in the good cause.

"I soon had a new dress, and all my little sisters and brothers had some new article of wearing apparel as the result of my father's reformation. But what is better than all, we had a new father and my dear mother a new husband—for he had become in truth a new man. We were very happy now, but still I was not satisfied. I wanted to make some more teetotallers, that their home might become as happy as ours had. I tried, and by trying, by the help of God, I succeeded. But I could not stop there. I composed a very little lecture on my father's right about from the mouth of hell to the field of hope, and having first obtained permission of the President of our society, I delivered it to an audience of about fifteen hundred persons in one of the churches in my native place. My father was present at the meeting. He was, however, much surprised on seeing me there, as I had kept it a secret from all till they saw me on the platform. I am happy to say, my little lecture had the desired effect—a number of persons signed the pledge that evening. I was asked the following week to a neighboring place, called Ebbwvale, to deliver my little lecture there. I went, and a number of signatures were obtained. The friends of Ebbwvale reported the meeting and its results in a newspaper, and soon after I received a number of applications to visit different towns. I made a tour through Glamorganshire, which I completed in one week, having enlisted upward of six hundred in the Temperance Army. Letters of invitation were now pouring in from all parts of the country, and not only my own country, but also from England and Ireland. I visited Manchester, where I delivered twenty-two lectures under the auspices of the Salford Temperance Mission, and during my stay there, three pledge books were filled with the names of the poor drunkards and others who came forward to sign the pledge.

"In March, 1862, I received an invitation to go to Dublin, in Ireland, where I delivered fourteen lectures. On my departure from thence a farewell soiree was given in my honor, at the close of which a silver medal was presented me. In July of the same year I was invited to Weston in Somersetshire. I delivered five lectures there, and upward of a thousand signed the Temperance pledge, and on my departure I was presented with a watch.

"I have been in nearly all the principal towns and cities of England and Wales, and am happy to say I never cast my little Temperance net in any place without catching some fish.

"I am now in America. My object is to do good according to my power, and may the same God who has blessed my humble efforts elsewhere, be with me and prosper my mission to this country, is the earnest prayer of yours respectfully,

"SUSANNAH EVANS."

TIRED OF MYSELF.

Nellie Hall was seated very comfortably on the lounge in her aunt's sitting room, reading, when her brother George came in.

"Ah, Nell," he exclaimed, "you're the very one I've been looking for. I do believe I have had my head in every room in the house—and here you are at last! Come; I want you to do something for me, will you, Nell?"

"Not just now, George—don't trouble me. I'm busy!"

"Oh yes, Nell, you're only reading; and the book won't run off. Come! I only want you to cover this ball. It won't take you long."

"Do go away, George. I can't read while you are talking. Go ask Jane. Perhaps she will cover it for you."

With a very disappointed face, George turned and left the room, just as Aunt Mary came in.

Nellie settled herself again to read, but somehow she seemed to have lost her interest in her book. She turned over leaf after leaf, and then with a very unhappy look, she glanced at her aunt, who was seated near her work-table at the opposite side of the room.

"What's the matter, Nellie? Does'nt your book please you?"

"Oh yes, madam—it is very pretty indeed. It was so kind in uncle to get it for me."

"I thought you looked as though you felt dissatisfied about something."

"Why yes, aunt, I do feel a little so. I believe I'm tired of reading."

"Are you sure you are tired of *reading?*"

"I don't quite understand you, aunt."

"Is it reading that has tired you, or are you tired of yourself?"

Nellie looked at her aunt for a minute or two in silence.

"Tired of myself! Aunt how could I be tired of myself?"

"Forgetting everything but ourselves I think is the easiest way to become *tired* of ourselves."

"Well, I do that pretty often, Aunt Mary."

"And did you never notice, my dear Nellie, that when you are unwilling to do a kind act for any one, you feel just as you do now? Especially if the kindness would have required a little self denial on your part. Have you ever thought of that, Nellie?"

"I don't know that I ever have, aunt."

"What was it that your brother George wanted of you a little while ago, Nellie?"

"Why," said Nellie, blushing deeply, "he wanted me to put a new cover on his ball, but—"

"But what?"

"I was only going to say, I was busy reading just then, and I didn't want to stop."

"And you refused to do it for him?"

"Yes, aunt, I told him to ask Jane. I see now," she added, why my book did not interest me. I'll go and look for George right away, dear aunt. I think that will rest me after being tired of myself."

It was about an hour afterward when Nellie again made her appearance in the sitting-room.

"Oh, Aunt Mary, you can't think how glad I am that I went after George. I found him down stairs, trying with all his might to cover his ball himself. Only think of it aunt! And then I told him I'd do it for him. And I told him too, that I was very sorry I'd been so selfish. He was so glad when it was all finished, and it did look as nice as a new one. The next time when I feel tired of myself I think I'll know where the fault is. Thanks to you, dear Aunt Mary!—Mind, to S. S. Times.

THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, April 14, 1864.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, } Editors.
" GEO. MOGAR, }
" W. C. BARTLETT, }

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. B. BROOKS, Office Editor.

About Hearing.

There is a duty of hearing. And if there is a duty of hearing, there is a sin of non-hearing; there is a guilt of neglect. To listen to a lecture on science, to hear a debate on civil matters, to give ear to a lawyer's plea, to be present at a political harangue—may, or may not, be one's duty; but, to use all possible means, and be at all possible places, and adopt all possible expedients, to acquire some knowledge of his soul, and inform himself with moral and religious truths, *is* every man's solemn duty at every period of his life. He cannot innocently neglect, or misimprove one opportunity of hearing that which may benefit his spirituality. Men act sometimes, as if their moral and religious education were finished; and they were at liberty to go free now after anything they can find. They look on themselves in some such way as boys and girls do when turned out from boarding schools, with their education "completed;" who, as all older persons know, have a good deal yet to learn.

There can be no possible danger of knowing too much moral and religious truth; or of thinking too much of what we know. It is here preëminently that a "little learning is a dangerous thing," though, better than none. None of us has ever met the person that was injured by the extent of his Christian knowledge, or burdened by the weight of his spiritual attainments. It is not in the nature of the case, to hear too much, or think too deeply, where our hearing and thinking are altogether right.

The duty of hearing is one owed, primarily, to the Most High.

It is His word we are commanded to hear. We are to listen because it is *His* word. We are to take it for granted that it is worth hearing, that it is of the first importance, and that it is wrong to slight it. from the simple fact that it is *God's* word. We are not at liberty to make the subject matter of it a reason for our listening, or our declining to listen. We are not to regard the channel through which it flows, the messenger by whom it is sent, as matters of very great moment. Any channels are fit, any persons are worthy, that Heaven may select; and we may be assured there were good reasons for the particular selections.

Satisfied that we may hear something of the word and will of God, at a certain place, in accordance with a divine arrangement, there we ought to be. Nothing should hinder. No engagement should come in the way of it. Nothing can be duty that clashes with this. God speaks, and we *must* hear; or else refuse obedience to His requirements. Never can we justify any neglect to hear the word of God, till we can show some positive command or providence of His that absolutely compels us to remain away.

To hear the word of God is a duty we owe the community also. The community that does not listen to the Word of God will not listen to any other good word. Where the house of prayer is neglected, the other duties of religion are feebly performed. If we do injustice to the claims of God, we shall disregard those of men. If we rob God, we shall also rob his creatures. If we fail to heed divine behests, we shall scarcely refrain from breaking human laws.

The only security a community has that we shall subserve its bests interests, is the fact that we are always glad to hear devoutly what God has said; because, if we will not hearken to the words of the greater, what shall induce us to respect the wishes of the lesser? But, as the greater includes the less—so, by how much we defer to the claims of God, and seek diligently to know His will; by so much we shall respect the rights of the community, and earnestly promote its welfare.

Office Discourses.—No. 18.

TEXT.—2 Tim. 2:24. "And the servant of the Lord must not strive; but be gentle unto all."

Introduction.—In these days of war, and on these shores where "roughs" abound, and near to regions where there is so much shooting, cutting, hanging, and reckless severity, it may seem impertinent to discourse concerning the virtue of quietness and the grace of gentleness. And yet, is not mildness just what we lack, and gentleness that which most we need? If roughness is always met with a counter asperity, and ferocity is fronted by an equal ferocity, how shall a community ever become peaceable, law-abiding, civilized, refined, and sweetened? Somewhere gentleness must begin, or else gentlemen will cease to be found.

Argument. 1.—We are to be gentle, because it increases our comfort. We have to distinguish between softness and gentleness. Softness is not to be desired. It does not help one's bearing, usefulness, or comfort. It leaves one too much an instrument. It renders him like warm wax. He is too easily molded. He does not govern his own issues enough to have high satisfaction in them. But one whose gentleness is not in the grain of his temper, and is rather of the rounding, polishing, and shading of his manner, habit, and disposition, may have grit in his composition, and iron in his will, and vigor in his character, at the same time. And such a person is comfortable. He is not restless, fidgetty, and perturbed. He has equipoise, calmness, and serenity.

2. We are to be gentle, because it adds to our power. It is with a small class of persons only that ungentleness prevails most. It irks even spirited animals to force them. And men never like to feel that they are driven. They do not wish to be treated as if they were cattle. But few will submit to the dicta of mere power. All wish in some way to be recognized as intelligent and free in their conduct. And we acquire power over men by mastery and not by assertion; by persuasion rather than by command. "Knowledge is power" with one's self: gentleness is power with others. The true gentleman is the most powerful of men; other things the same. And gentleness it is that most makes women great.

3. We are to be gentle, because God requires it of us, and our religion needs it. Frequently our Heavenly Father reproves our crimes so gently that we are rather ashamed, than afraid, to repeat them. And we ought generally so to reprove our fellow creatures. We are instructed in gentleness as one of "the fruits of the Spirit." And we have need to be gentle not only in the direction of forbearance, in the direction of forgiveness, in the direction of self-sacrifice, but also in our very self-assertion. In the very fire of our indignation, in the might of our will, in the majesty of our being, we are to exercise the quality of mercy, and the manner of gentleness: for our dear Lord's sake.

Remarks. 1.—Some people are ashamed to be seen angry and boisterous, and so put a restraint on themselves. This may be better than otherwise; and still, there may be no gentleness in the case, as regarded in the light of the Scriptures.

2. "The Christian is the highest style of man" because he, and he only, is the truest gentleman. His gentleness is a grace. It is from God, and is not merely the result of an earthly training. The Spirit of God breathes the gentleness into him, and it penetrates his nature, and modulates every thought, feeling, word, and act.

3. The "state of nature" is not one of gentleness. The savage is not wont to be gentle; and, therefore, all need to be brought into a "state of grace," or they will remain, in some sort, savages.

Editorial Correspondence.

DEAR ASSOCIATES:—Did you not hint when here, at the end of that anxious interrogation—"Anything for the PACIFIC" that letters might be written from "*Flat on he back?*"—The logic of which suggestion is—*minus* a limb, *plus* editorial fulness. Now that sort of logic does'nt pass unchallenged hereabouts;—Besides, occasional twinges in the region of the right flexor, however salutary, interrupt the continuity of one's thinking now. And so the mood and the emergency dispose to fragmentary writing. And moreover, there are many precedents for this way. Because in the reading of some of the most popular modern books, it makes no sort of difference where you begin or where you leave off.

Of course the range of observation is limited just now. A glorious bit of the Bay in the distance, and the Coast Range beyond, purple at the dawn, and weird and misty as the day lengthens—now sharply defined and then softened by a dreamy repose, with a belt of green running along the foot-hills. The roar of the city subdued into a sleepy monotone—banks of fog trooping up from the Gate like squadrons charging on the foe—now and then a great ship stands in from sea, silent in a half unearthly majesty, and then folds her white wings softly down like some tired bird, glad to find rest. "*So he bringeth them to their desired haven.*" So may He bring us to the haven where the rest is unbroken and the calm is eternal.

AN EXPERIMENT IN HORTICULTURE.

A friend has brought in a handful of flowers which always seem more precious in the city than in the country. This serves to freshen our recollection of sundry experiments in horticulture. Some one had given us cuttings from a rare honeysuckle, and of course it would require rare skill to make them grow. As the result of much reading on that head, and after listening to various suggestions, we inserted the end of each cutting in a potatoe, (in order, you perceive, to give moisture and sustenance to the plants) and then planted the same around the porch. Long did we wait and watch to see the precious germs put forth. In about four weeks, oh! what a wealth of potato vines around that porch. But never a honeysuckle from that planting. And every spring the crop of potatoes is renewed in spite of the exterminating hoe; whereupon the feminine part of this duality, never ceases to expatiate on the brilliancy of that experiment *Mem.*—If we had pinched out the eyes of the tubers, there might have been less potatoes and more honey-suckles.

A very pleasing effect, by the way, is produced by budding in to a running rose vine, roses of such different shades of color as to get harmony of blending with variety, tapering off, if you choose, with a bright red rose. But budded and grafted roses are never half as good as those propagated from cuttings. The latter send up no spurious shoots, but are honest and truthful in root and branch. While there is a continual contest going on in the former—the native stock always struggling for ascendency, and sending up suckers to choke the budded stock. Just as native depravity in the very roots of a man's being is continually asserting its ascendancy over good resolutions, which have been merely grafted on to him. *Rem.;* budding roses on to native stocks, and resolutions on to men, though theoretically very fine, practically are well nigh failures. Each ought to spring from genuine roots.

CHEAP POSTAGE.

The penny postage of England, is one of the most beneficent reforms. We hope some day to enjoy its benefits in this country. A shrewd friend of ours lately taught us how practically to secure cheap postage, and still pay Uncle Sam his dues. Sixty-four cents in silver, buys at this date, one dollar in paper; this being current at par at the P. O., buys *thirty-two stamped envelopes* of good size and quality. In this way the stamp and envelope together, costs just *two cents*. But a few years since, it required twenty-five cents in specie to send a letter from California to the Atlantic States. Now it requires two cents. Surely that is a beneficent Government which stretches forth its right arm to punish rebels, and the other to mitigate the burdens of the people.

RECKONING WITHOUT DATA.

Certain individuals were inclined to be facetious over Senator Lovett's proposition to ask the Government to fortify the harbors of Santa Cruz and Monterey. The former was said to have only an open roadstead. It is a harbor, nevertheless, where vessels take in cargoes securely nine months of the year, and a perfect shelter against all North winds. But there is still another consideration. Just three miles back from the harbor, and within very easy shelling distance, are located the California Powder Works. These are just ready to be set in operation. They have required a very large outlay of capital, and will have capacity to furnish all the powder needed on this coast for a long time to come; although a private concern, yet in time of war, with a foreign power, it would have national importance. The Government would need the powder for its own use, and even now needs it for its magazines on this coast. The transportation of powder might be entirely cut off, except by the overland routes. Practical men decided that the location compassed more advantages than any other in the State. Even earthworks, surmounted by three or four heavy guns, might afford adequate protection.

A RURAL INCIDENT.

In a little shady gulch near our country residence, a flock of quails have their covert, and are now half domesticated; their only foe being a treacherous and vagrant cat, who spends most of his waking hours in lying in wait for them. They never come up over the bank in the morning, until the patriarch of the flock has perched on a tree and signaled that the coast is clear; especially that Tab is taking his morning nap; then they come quite up to the door. On one occasion, they gathered about a benevolent old hen, who was scratching a little on her own account, and at every cessation, bobbed in like chickens to secure every fresh morsel unearthed; while the hen looked at them askance, but in a motherly way, as if to say: "what a queer lot of chicks you are!" We would go further any day—that is, after our excellent physician gives us the benefit of an "enabling act"—to witness this incident again, than to see a painting by one of the "Old Masters," which a friend of ours loves to exhibit.

TAKING COUNSEL OF HIS FEARS.

We have seen a statement that Ex-President Buchanan had left the country and taken refuge in England. The righteous but smothered indignation of the people is more than even he can endure. Probably not an hair of his head would be harmed in this country. He has outlived even his power to do evil. But some men's sins go before them to judgment—And the judgment of the American people is, that he was guilty of complicity with traitors. He was an accessory before and after the fact. His chief counselors were traitors. His weakness and fear, if not his sympathy, forced from him a tacit consent to the great conspiracy. These have become the unalterable facts of history. Heretofore, when a chief magistrate retired, the judgment of the people became more tolerant, and the character of his administration seemed to improve when viewed at a greater distance. But this man's administrative career is unmitigated by lapse of time. It increases in the rankness of its taint. We cannot get away from it. Every decimated battalion, every desolate hearth-stone, every group of new-made orphans, brings home afresh the recollection of this cowardly apostacy.

If Burr was a traitor, he was at least bold and brave. His acts inflicted no incurable hurt upon his country. He followed his own plans, and was not the tool of others. The romance at least, of uncertain greatness and resolute daring vailed the greater deformities of his life. But this old man, from whom his countrymen turn away with something much akin to loathing, was never bold, and never brave. With a conscience debauched by petty conspiracies to ruin others, and exalt self for forty years, he had little else but garrulous senility left to oppose to the chief conspirators who sat at the same table with him. What an immortality of fame would have crowned him had he crushed the plot of his own ministers! It is well that he cannot live to read what is yet to be written of him.

Narrative of the State of Religion in the Presbytery of California.

The state of religion within the bounds of the Presbytery of California is, in some respects, encouraging, in other respects not so encouraging.

People in the city who become identified with either of the churches, whether as communing members or only as members of the congregation, are remarkable for rallying around their pastor; they love him and give freely and liberally for his support; they are also accustomed to contribute generously to sustain various humane and charitable institutions.

But few cases of discipline have been reported during the year. The Sabbath schools in all our churches are large and flourishing, and much self-denying labor is performed by the teachers of these schools. Remarkable enterprise has been exhibited in one instance in the payment of a heavy debt which rested on the church.

Our ministers have been zealous and faithful in their several departments, and yet we have to lament a degree of spiritual declension more noticeable than in previous years. The city and state have been rapidly increasing in inhabitants, but our church has not in like proportion increased its lists of members. The city has greatly extended its limits, but we have not one new church edifice or church organization to report. We have two mission Sabbath schools, but there are half a dozen places where scholars might be gathered, had we teachers to undertake and carry on the work.

This lukewarmness on the part of too many professing Christians, and failure to go forward and occupy the ground for our Master, may be attributed partly to the spirit of speculation which has to a fearful extent taken possession of many hearts: it may be attributed partly to the peculiarly restless disposition of a large portion of our population, to their morbid appetite for exciting subjects, for public lectures and other entertainments, all of which create a distaste for sober instruction and sound doctrine. By thousands of our population the Sabbath is made a day of dissipation. It is made a time for riding, for railroad and steamboat excursions; theatres, museums, and beer-gardens are kept open and much frequented on the Lord's Day. While there are many whose consciences will not as yet permit them to attend the theatre, especially on the Sabbath, nevertheless their appetite for a merely intellectual feast is stronger than the relish for purely religious instruction; and their notion of a church would be a place where people may gather for some kind of "religious entertainment" rather than the temple in which God is to be worshiped; and these sentiments have even been detected creeping into the churches, until, all around us, we begin to hear a cry for "popular" preachers, for pulpit "stars."

Lectures on spiritualism are liberally patronized; books are circulated and discourses recited in which the authenticity of the Scriptures is assailed and the divinity of our blessed Lord and Saviour Jesus Christ is denied, and the plausible and conscience-soothing theories and expositions of what is termed broad Church or liberal Christianity are rapidly taking root throughout the city and the State. To such an extent are these errors either entertained or "tolerated," and so artfully is Satan beguiling unwary souls, going about in the guise of an angel of light, that we, the ministers and office bearers in the church, feel ourselves imperiously called upon by our loyalty to Christ our King, by our obligations to the church which we love, by our fears respecting the safety of our flocks, by our love for souls and our desire to save men from error and from death—by all these motives, we feel called upon to be more faithful than ever in the clear and constant exposition of the truth of the Gospel, boldly uncovering and denouncing error wherever it lurks, and not fearing or hesitating to call things by their "proper names:" we feel that the times demand of us to show where we stand, to unfurl before the people the banner under which we serve, and to have no fellowship with the unfruitful works of darkness, but rather reprove them.

In this connection we are happy to be able to refer to agencies which are steadily employed and which with the Divine blessing will help to erect barriers against the advance of false doctrine, and to strengthen the things which remain. Unremitted efforts are made, and with the cost of much self-denying labor, to circulate everywhere the pure Word of God; and this work needs to be frequently repeated because of the fluctuating character of the population, and the constant increase of immigration. A colporteur has recently been engaged to operate in this city, whose business is to go to every house and office, and to sell or give away those books and tracts which are never afraid or ashamed to speak the truth boldly, to tell men their faults and warn them to flee from the wrath to come. We hail this too long neglected agency for good; we will encourage it by every means within our power, and will pray God to bestow upon it his blessing. We are glad to be able to report "one" colporteur at work, but we regret that it is "only one:" the State and the Territories have need this very day of twenty more such laborers, and the church cannot better lay its foundations deep and strong, cannot better employ its funds, than by contributing sufficient to sustain worthy and efficient colporteurs in every town and settlement on this coast. From the agent of colportage we learn another fact which cheers our hearts: it is that many hundred copies of the Westminster Catechism have been sold for use in Sabbath schools and families. May they all be well studied and remembered.

Three of our ministers are preaching in districts not far from the city. They are in labors abundant, and report a few cases of inquiry, and an occasional conversion, but like others, they lament the general coldness and worldly-mindedness into which their people have settled down.

From our brother, far away on the northern border of the State, we have not received any reports during the past year.

Within our bounds are thousands of heathens—absolute heathens; people who worship idols, literally and in open day bowing down before graven images. The same ignorance and superstition and the same fleshly lusts which enveloped and enslaved them in their own land have followed them here. Satan did not release his subjects simply because they crossed the ocean—though a few have been set at liberty, as we trust, by the power of Divine grace, and others are struggling to be free. One missionary with a native assistant is laboring amongst these people. Externally, the prospects of the mission are increasingly hopeful; the congregations are somewhat larger than they used to be—but four times as many more could be comfortably seated in their chapel; the little Sabbath school is doing good, but hundreds more ought to attend, who will not be persuaded to come in.

Much truth is taught in the public meeting and from house to house: but what we greatly need is a great outpouring of the Spirit's influences which will give point and power to the truth, causing the few native members of the church to revive and grow, to be prayerful and zealous, and to do much good by their example, and which will enlighten the dark-minded, alarm the careless, convince of sin, and reveal Christ, and both persuade and enable men to embrace him as he is offered in the gospel.

The hills and valleys of our State are not, as usual at this season rejoicing, in a luxuriance of herbage and flowers; the plow stands still in the furrow where months ago it stopped because of the hardness of the earth; the cattle low, for want of pasture; and everywhere the people, up to this day, have been watching the clouds and longing for the latter rains so long delayed.

Such, alas, to a lamentable extent, is the aspect of our Zion. We long for the early and latter rains once more.

"Saviour, visit thy plantation,
All our help must come from thee."

PACHECO, March, 1864.

GENERAL MCDOWELL has been appointed to the chief command in California, Oregon, etc., to take the place of Brigadier General Wright. He will proceed at once, it is said, to the organization of ten new Volunteer Regiments in California. The change is a most important one, and was quite unexpected.

Dedication.

The Second Congregational Church was solemnly dedicated to God last Sunday afternoon. The building is neat and tasteful; and was adorned with flowers. The place was well filled, more than six hundred being present. The usual order of services was observed. Seven clergymen were on the platform, and there were some others in the audience. The music was by a volunteer choir. There was first a voluntary. Then the Rev. Mr. Twining offered the Invocation, and read from the Scriptures. A hymn was sung. Prayer was offered by the Rev. Mr. McMonagle. Another hymn was sung. The sermon was preached by the Pastor, Rev. J. A. Benton, from Psalm 69: 9. An anthem was sung. The Dedicatory Prayer was offered by the Rev. E. G. Beckwith. A collection was taken, amounting to more than four hundred dollars, after an appeal from the Rev. A. E. Kittredge. Another anthem was sung. And the Benediction was pronounced by the Rev. E. S. Lacy. Everything passed off well and harmoniously. The audience seemed to be well pleased, and glad they came. The regular congregation were gratified and thankful. And they are grateful to God for what he has inclined them to do, and permitted them to see.

COLLEGE OF CALIFORNIA.—The Commencement Day of the College of California occurs on the first day of June, and is of peculiar interest this year, on account of the fact that four young men, its first graduates, will then receive their diplomas. The anniversary address will be delivered by Hon. Newton Booth, of Sacramento, and the poem by F. B. Harte, of San Francisco.

This commencement is to have additional interest from an invitation which will be extended to the Alumni of other colleges, resident in this State, to come together at Oakland, on the day preceding commencement, May 31st, for purposes of literary fellowship. An oration will be pronounced by John B. Felton, Esq., of San Francisco, and a poem by C. T. H. Palmer, of Folsom. It was a happy thought to provide such gathering, and we anticipate a memorable occasion.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

DEPARTURE.—The Rev. E. S. Lacy, pastor of the First Congregational Church in this city, left our shores in the *Golden City*, yesterday. Parishioners and friends, in large numbers, accompanied him to the steamer, and bade him and his family farewell. In the midst of a crowd there were warm hearts, nervous hands, and tearful eyes. Mr. Lacy goes from his work perforce: to the East, by the advice of physicians; and to Europe, for several good reasons. He goes for health, for business, for travel, for observation, and for recreation. Our hearts go with him. He has our good wishes and our prayers. We regret that he must go; while in his going we wish him joy and success. We hope to welcome him home in a twelvemonth, full of vigor, hope, and courage. We commend him and his to the care of a good Providence.

—THE REV. D. B. CHENEY, of the First Baptist church, also sailed for the East, on the *Golden City*. His absence, we are informed, will not be protracted. We wish him health and a safe return.

"OLIVE PLANTS ABOUT THY TABLE."—Rev. Mr. Buel, in writing to the Bible Society of which he is an agent, gives the following illustration of Scripture. As California is in many respects like Palestine in climate and scenery, we may expect to find such illustrations often. "I saw," says he, "in the Mission orchard at Santa Cruz an illustration of a Scriptural text, which was quite gratifying to me. Around the roots of an old olive-tree, which was beginning to show the effects of age, the young shoots were growing up strong and vigorous to take the place of the parent tree, as it should fail and decay. This I take to be the meaning of—"thy children like olive-plants round about thy table."

THE BIBLE PENETRATING MEXICO.—A few weeks ago we published some account of the organization of a society for Evangelizing Mexico. The "Bible Society Record" gives some interesting facts of Bible distribution in that country. In one place, six Bibles and fifteen Testaments had been sold. More might have been circulated, were it not for the fact that in a population of 500 there were not perhaps 20 who could read. In another place, a schoolmaster bought a testament, the first he ever saw. He was so struck with the force, beauty, and the singularity of the passages he read, that he advised his scholars to buy copies, and four of them did so. One man buying a copy said, "now we see it all ourselves," and was very glad. A woman, who had bought a Bible, remarked "the Bible was to the priests the axe to the tree." In all, forty-four copies are spoken of as sold by this one colporteur. We should be very glad to know that some of the many Californians, who are continually going down to Mexico, are engaged in the distribution of God's Word among the people. Surely, if we receive their treasures, we should give them that which is of more value than silver and gold.

BAPTIST ITEMS.—We are glad to note that a Baptist minister has gone from this State to Idaho, Rev. H Hamilton of Stockton.... A church was organized of 12 members, March 12th, at Liberty School-house, Yuba county.... A revival is in progress at Elk Grove, and eight persons have been baptized.... A church was organized also, the past winter, at Eugene City, Or., of 12 members.... Fifteen persons have been baptized at Silverton, Or.

—Rev. W. Story, late of Mono county, has accepted a call to St. John's church, Marysville.

"THE HAND-BOOK" IN OREGON—EDITORS PACIFIC:—I have just read the "Hand-book for the Congregational churches of California," which some friend has sent me. It is so appropriate that I wish to call it the Hand-book for the Congregational churches of the Pacific Coast. I wish that every one of our churches had a copy for every member.

It gives the pith of the whole subject of Scriptural church government, and its economical value to the cause of our blessed Redeemer.

It is not difficult to see that the influence of our simple polity is permeating other Christian churches, and that among divers names a common unity on this basis is in process of formation. Our age and our nation develop individual responsibility and this is both "a fruit" of our peculiar religious training and also a means of continuing it.

If all religious men could see with Dr. R. J. Breckinridge, "that the roots of whatever produces freedom, equality, and high civilization, are more deeply set in New England than in any equal population on the face of the earth;" and as the "Hand-book" remarks, that, "these roots were set by the Congregational churches;" and that they will always produce such fruits because the Bible guides their church polity as well as doctrine—would not all candid and religious persons adopt our simple form for themselves?

The "Hand-book" is well fitted to educate the masses on this subject. It is to be hoped that it will be widely distributed.

Yours, respectfully,
G. H. ATKINSON.

PORTLAND, March 16 1863.

CHINESE MISSIONS.—The receipts by the Chinese Mission, San Francisco, are: Monthly concert collections of Dutch Reformed Church, San Francisco, Rev. P. S. Williamson, $33 50; of Presbyt. church, San José, Rev. L. Hamilton, $46: total $79 50.

A. W. LOOMIS.

Eastern and Foreign.

AN UNEQUIVOCAL COMPLIMENT.—One of the religious papers of the East, a large paper, of double sheet, a leading journal in a leading denomination, does the PACIFIC the compliment of reprinting no less than nine paragraphs of our "Religious Intelligence," seven of which were paragraphs of intelligence concerning Eastern colleges and churches. We conclude that the PACIFIC has an art of embalming news which keeps it fresh, even after a passage from New York to San Francisco and back again. It is only a new illustration of the old saying—You must go away from home to get the latest news. We hope our readers will none of them any more complain that we do not give them the news.

WHAT IS THE MATTER WITH THE METHODISTS?—Internal discussion—if we may be allowed the phrase—and change characterize Methodism just now. Within two or three years past we have noted many clerical changes to other denominations. We do not now recollect them all. The Congregationalists at the East have received several accessions from the Methodist ranks: Rev. R. B. Stratton, Rev. Newton Heston, Rev. George Bowler. We have noted the fact that the celebrated blind preacher, Milburn, has entered the Episcopal church; Rev. D. B. Thayer, of Dixon, Ill., has also taken orders in the same church. One of the most eloquent of their preachers, Rev. Mr. Vincent, formerly Professor at Troy, N.Y., was not long ago installed colleague with Rev. Dr. Beman of the Presbyterian church; Mr. Willis also, since this year commenced, has been installed over a Presbyterian church in Philadelphia. We have been at no pains to collect these instances; we have from time to time noted these with others.

Besides these clerical changes, the "Independent Methodist" church was formed less than three years since. Some Copperhead Methodists of Ohio have quite lately inaugurated the "Christian Union" church and established an organ at Columbus.

The two metropolitan papers of the denomination have been discussing for months the entering-wedge questions of Lay Representation in the General Conference, and of the extension of the term of two years to three years, during which an itinerant may remain on one circuit or at one station.

Although among Presbyterians the past year and more have been characterized by attempts at Union, the prospects of Methodism for Union seem not at present to be bright but they are rather towards great changes.

RAFFLING AND BIBLICAL IGNORANCE.—The *Church Journal*, an organ of the Episcopal church, speaking of the statement of the ministers who signed the protest against raffling, that it is "contrary to the Word of God," accuses them of "Biblical ignorance." That journal and the *Herald* may be quite sure that knowledge of the Bible was born and will die with them.

It is a shame that so many editors and public men know so litle of what the Bible teaches and make so many gross mistakes in quoting it. One of our exchanges tells in this connection, the following anecdote of Rev. Dr. Witherspoon, one of the signers of the Declaration of Independence; he was also a member of Congress. A motion was under debate which the Doctor earnestly opposed. A gentleman arose in his place to neutralize his speech, and to give it point, as well as to confound the clerical statesman and politician, he introduced his remarks by saying—"The gentleman who has just sat down is probably acquainted with an old-fashioned book, which should be an authority with him; I mean, it will be seen, the Bible, which is not yet obsolete, and which lays down the rule, "Of two evils, we should choose the least." The Doctor immediately sprung to his feet, interrupting the orator with the simple call—"Chapter and verse, sir, if you please." The retort was so instantaneous and overwhelming as to create much merriment in the house, and utterly to spoil the orator's speech.

The New York *Herald*, casting about for arguments in favor of raffling, argue that it cannot be unjustifiable, since "the disciples of our Saviour cast lots (or raffled) for his garments after his crucifixion!"

Congregational.

NEW HOUSE OF WORSHIP.—The new meeting-house in North Adams, Mass., is making good progress toward completion. The chapel is already completed, and was occupied for the first time, February 21st.

BEQUESTS IN VERMONT.—Samuel P. Strong, a prominent member of the church in Vergennes, died a few weeks ago, bequeathing a valuable farm for the support of the ministry of that place.... The late lamented Major Charles Jarvis, of Weathersfield, who was killed near Cedar Point, N. C., bequeathed $500, each to the American Bible Society, the American Tract Society, the American Colonization Society, and the American and Foreign Christian Union; $1,000 to the American Home Missionary Society; $1500 to Foreign Missions; and $2 000 (upon certain conditions) to the Vermont Domestic Missionary Society.

—A new house of worship has been built in the south part of New Haven, Ct., to accommodate those who do not relish the conservative doctrines preached at Mr. Hallock's church, by Rev. Mr. Carroll.

—A new house of worship is going up on Winter Hill, in North Somerville, and a new church is about to be organized there.

Educational Summary.

RELIGION IN COLLEGES.—*In* twenty-six Eastern Colleges, the present year, there are reported 3,370 students; of these 1,088 are professors of religion; 660 preparing for the ministry; 102 were converted in 1863. You would hardly expect to find in any other equal community of young men, between the ages of fifteen and thirty, as many as one-third professors of religion. The Colleges vary in the religious element greatly. Thus in the Wesleyan University, at Middletown Conn., nearly eighty per cent. of the students are professors of religion; in Union, Middlebury University of Vermont, Williams, forty per cent. and upwards; in Brown, Jefferson, Hamilton and Nassau Hall, about fifty per cent.; in Amherst, sixty-seven per cent.; in Harvard, University of New York, Bowdoin and Dartmouth, about twenty-five per cent. Yale is not reported.

—A revival of religion, scarcely equaled by any in its history, is in progress at Mt. Holyoke. Not less than thirty had expressed hope, and many are inquiring. When shall we report such news concerning any seminary in California? At Olivet College, in Michigan, as many as fifty have been hopefully converted.

—A friend of Yale College has offered $40,000 to that institution for a new building with all the modern improvements, for the Study and Dormitory of students. This is the way they do it at the East. $40,000 by one man, at one time!

DR. BULLIONS.—Rev. Peter Bullions, author of many text-books in the classic languages, and pastor of the United Presbyterian church, of Troy, N. Y., has died, aged seventy-three years. He was a Scotchman.

SALEM TOWNE, L. L. D.—We notice also the death of another text-book author, of wider name: Salem Towne. He was a Ruling Elder in the Presbyterian Church at Aurora, N. Y.

PROGRESS OF THE WAR.

The preparation for the Spring campaign continues with unabated vigor. The protracted storms in Virginia have rendered the roads impassable and swollen the Potomac to such an extent as to occasion apprehensions for the safety of the warehouses and other valuable property on the wharves at Georgetown. In the mean time all sutlers have been ordered to leave the army before the end of the week. The indications of a speedy advance and vigorous campaign are manifold.

Considerable activity prevails elsewhere, although we hear of no engagements of great magnitude. A "considerable fight" occurred on March 28th, at Cave City, La., 35 miles above Alexandria, between Gen. Smith's forces, comprising about 8000 of Dudley's brigade of Lee's Cavalry Corps, and Dick Taylor's army, estimated at 12,000 strong, posted in an advantageous position. The fight lasted about three hours. Several hundred prisoners were captured and the enemy vigorously pursued.

It is pitiful to see the precious time and temper wasted at Washington in useless crimination and recrimination. Think of the folly of discussing at the present time the merits of the battle of Gettysburg, or of the recent blundering Florida expedition. What is to be gained? What if Gen. Meade did intend to have retreated; or what if General Sickles and his brave command did bear the brunt of the battle—if the "left" should have been reinforced at an earlier hour; or if the enemy should have been more vigorously pursued. There will be plenty of time to talk over these things by-and-by after the war is over—plenty "to shoulder their crutches and show how fields were won;" now, if we have made blunders, is the time to repair them: criticism will be more just and less injurious when the petty jealousies of the day are forgotten in the flush of victory.

Considerable sensation has been created by the recent resolution of Congress inimical to the new Franco-Mexican Monarchy. Mr. Seward's objections to any such action were well known, and it was generally believed that Congress would defer to his wishes in the matter. The resolution read as follows:

Resolved, That the Congress of the United States are unwilling, by silence, to have the nations of the world be under the impression that they are indifferent spectators of the deplorable events now transpiring in the Republic of Mexico; therefore they think fit to declare that it does not accord with the people of the United States to acknowledge a Monarchial Government on the ruins of any Republican Government in America, under the auspices of any European power.

The resolution was adopted by a unanimous vote.

There are various opinions as to the policy of this unequivocal expression of

opinion at the present critical moment; but none can question its almost chivalric honesty. It expresses the sentiments of the people of the United States as plainly as though a volume had been written on the subject, and neither France nor the Mexican traitors can charge that the United States have ever affected a false friendlessness for the sake of avoiding or delaying the issue.

It is rather singular that accompanying the news of this decided action by Congress, we receive a rumor to the effect that Maximilian *defers* accepting the Mexican crown. Various conjectures are afloat as to the reason of the unexpected action on his part—in all probability the relations between Austria and France are not as friendly as heretofore—or perhaps the whole thing has been a grand masquerade—or Napoleon himself may choose to defer, too, at the last moment—who knows?

The Schleswig-Holstein difficulty progresses. The Danes have hitherto wisely retreated before forces of the allies even abandoning the Dannewerke. At Duppel and Frederica they have made their stand, and in a recent attack by the Germans on the entire Danish lines at Duppel, the former were defeated with considerable slaughter. It is said that Sweden is taking steps to assist Denmark, and the London *Times* says: "There is good reason to believe, though the matter cannot be announced as absolutely certain, that the Conference will, after all, actually assemble."

Editorial Visits.

A little northeast of Healdsburg, the Russian River seems, in the early period of the earth's history, to have broken its way irregularly through a mountain range, leaving many rolling hills, some rising into mountain peaks, and between them beautiful little vales, or varying flats. Passing this region of perhaps seven miles in extent, the road comes out into another regular river-valley, that may, at first, be three miles across. This has an excellent soil for farming, and the southeastern portion has been mostly sold off by its honorable claimant to permanent settlers at a moderate price. As the road turns to the north, the mountains crowd in on each side, leaving in some places, only moderate room for the river, the road and a small strip of flat land; then by their separating again, two or three farms may be seen, one back of the other, over a beautiful plain, partly forest, or at least with a strip of timber lining the banks of the river. But eighteen miles to the north, just above one of these wide openings, the general valley seems to be brought to a perfect close, by solid, lofty, wooded mountains; now right at this point perhaps a mile and a half in all directions, from the foot-hills, is a snug little town called Clover Dale; a beautiful name, in a beautiful place, with a goodly number of worthy family residents in it, though the place is not devoid of a rowdyish class of individuals, who take the Sabbath for horse-riding, drinking whisky, and sport. They have a plain framed school-house, located in a very lovely grove, for week-day school, where also a small Sunday school is kept up, and generally thirty or forty adults assemble for Divine worship on the Sabbath. 'Tis a fine romantic region this; though one cannot well help but feel himself almost out of the world. There we found a regular, old fashioned, large spinning wheel, the sight of which called up a host of dear old associations, which rushed in upon the mind like a flood, and we could have kissed the familiar object as an old early playmate and friend. Twenty-three years have passed since we last heard, saw, or knew of, this once so universal and necessary part of household furniture. All honor to the old spinning wheel. For five thousand years, under various modifications, has it held universal sway among the families of the earth. Queens in their palaces thought it a worthy companion of their lives, and beggar children, gleaning wool from bushes after the shepherds' flocks, brought home to it their little treasnres, and laughed with joy at the prospect of a simple garment. Its music was wafted forth upon the breeze from all of earth's country cottages, as an anthem of praise for social domestic independence. But its glories have suddenly gone, its music has ceased, and we had thought its very existence was no more. Yet on the outskirts of civilization we find it still subsisting in quiet retirement, though a few more years may even from here sweep it away, and men no more know it forever. Farewell, precious, friendly, noble old wheel. The last recollections of thee in years that are passed are associated with thoughts of a sainted mother, whose ardent affection for an ambitious, struggling son was evinced in spinning, weaving, and making up for him a whole suit of fulled cloth, of mixed native colored wool, which alone as coat, vest, and pantaloons, answered, by careful attention, for nearly a year, during his sophomore studies, in a western college. Once more, we say, farewell. Returning down the valley, we left it at the southeastern point, ascending by a little stream, up through another mountain pass, twisting, turning, and rising among overhanging hights for six miles, and entered another lovely valley, called Knight's. At the head of this, some eight miles long, by the saw-mill of Mr. Hall, we turned over a gentle rise, or low pass, and soon were in the upper portion of Napa Valley. The beauty and splendor of this whole valley has often been described by travelers, but by none in overdrawn colors, as for some over fifty miles, between lofty mountain ranges on each side, it extends down to the south, till at length, lost in the wide depression of the San Francisco Bay. The soil is rich, the water good, the climate mild, the region healthy, and the old land claimants generally willing to sell farms to actual settlers. In the garden of one of the oldest of these, if not quite the oldest, a Mr. Younts, we saw not only all the fruit trees common in California, but now, just at the end of the winter season, a lemon tree unprotected in the open air, covered with green leaves, sustaining its natural fruit of mature size, and ripe. This is a fruit we had supposed to be nowhere cultivated in the State, except by artificial protection, yet here it was in the coldest season of the year, with its natural fruit uninjured. Near the opening of this rich valley out into the great valley of the Bay, is the large, fine, flourishing town of Napa City, just at the head of navigation, on Napa Creek. In this place the excellent pastor of the Presbyterian church, Rev. Mr. Veeder, does for the *Pacific* all, or more than perhaps we could do among the people; hence we stopped but for a little time, and passed down the coast side of the Bay to

VALLEJO.

We put up at a regular, good, Temperance Hotel, The Yosemite House; true cold water in principal, in name, and in practice, kept by Mr. Derrick. A large number in Government employ were boarding at this hotel, and the contrast between the rowdyism of liquor-selling taverns and the quiet of this house, was a pleasing fact in our observation. Indeed this whole town, considering that it is principally sustained by Government work in the Navy Yard, with a very large majority of Irish, and other foreign workmen, is remarkable for its order and quietness. This, we believe, is owing greatly to the fact that most of the leading officers and Superintendents, from the Commandant, Capt. Selfridge, to the lowest overseer, are men, most of them, not of the Buchanan stamp of appointment, but of the new administration, and are men of moral principle, who lend their official influence against all drunkenness and rowdyism. A regular Chaplain is stationed on Mare Island, Rev. Mr. Newton, Congregational minister from Connecticut. In Vallejo, Rev. Mr. Klink, Presbyterian minister, is laboring with an ability and faithfulness which the people seem in words and in church attendance to appreciate highly. But with a good house of worship, encumbered by a debt, the worthy pastor yields up to the people more than one half of a proper salary till the debt be removed, working on the farm to meet absolute necessities of life.

Why is it that generally, it seems a common experience of Presbyterian and Congregational ministers, especially at the west, that as a fact, in their faithfulness for the cause of religion among their people, they are at a self-sacrifice, which, if equalled by the people, or even church members, could often at once remove all pecuniary embarrassments from church enterprises, and yield a large surplus for general good? This, we believe, to be most peculiarly the fact with the ministers of these two denominations. The Methodists also have here a good church and pastor. There are, we believe, no other churches here.

Seven miles south of Vallejo, is the town of Benicia, once the rival of San Francisco, but now more celebrated as a place of the P. M. S. S. Co's iron works; the U. S. soldiers' barracks and Arsenal; the Female Seminary of Miss Atkins, now Mrs. De Mond's, and the Roman Catholic Nunnery. and Seminary of Santa-some-woman—Catharine, we believe. The town is one of a good deal of beauty, as seen from the water, as the Sacramento boats pass to and fro, and is destined always to be a place of importance.

S. V.

MARRIED.

In this city, March 31st, by Rev. Abbott E. Kittredge, George Cox to Frederika Borger.

In this city, April 5th, by Rev. Abbott E. Kittredge, George Frantzkee to Miss Elizabeth Cooper, all of San Francisco.

In this city, April 5th, by Rev. Abbott E. Kittredge, Herman Shuldt to Fanny Cooper, all of San Francisco.

In this city, April 6th, by Rev. Abbott E. Kittredge, George A. Moore, of this city. to Miss R. M. Brown of Santa Clara.

In this city, April 2d, by the Rev. C. B. Wyatt, E. C. Dake to Marion A. Hall, both of this city.

In this city, Feb. 21st, by Rev. Thomas Brotherton, Heman C. Elliott to Frances P. Fillio, both of San Francisco.

In this city, April 7th, by the Rev. J. D. Strong, Robert Bryant, Jr., to Mary A. K. Sawyer, both of San Francisco.

At Yankee Slough, Sutter county, April 1st, James D. Whiting to Elizabeth Wheeler.

In Virginia City, March 29th, Valentine Ward to E. Donovan.

In Sacramento county, March 24th, Elias Camfield to Mary E. Frame.

In Sacramento, April 6th, Samuel Renner to Caroline Dayton.

In Columbia, March 28th, Joseph W. Major to Mehitable A. Ferguson.

In Springfield, March 29th, Geo. Wright to Mary A. B. Merritt

DIED.

In this city, April 5th, Amelia Upton, daughter of Benjamin F. and Amelia R. Hilliard, aged 3 years, 11 months and 26 days.

In this city, April 7th, Georgiana, wife of P. B. Cornwall.

In this city, April 7th, of consumption of the throat, Thomas Yarndley, organist at the Church of the Advent, aged 44 years.

In this city, April 8th, Elizabeth M., daughter of F. and Elizabeth M. Greenham, aged 3 years, 11 months and 24 days.

In this city, April 9th, T. C. Purdon, a native of Kentucky, late of Honey Lake Valley, aged 30 years.

In this city, April 9th, Mrs. Susan F. Lord, wife of Andrew J. Lord, a native of Rockland, Me.

In this city, April 8th, Mrs. A. D. Sophia, wife of H. A. Thompson, a native of Denmark, aged 28 years.

In this city, April 7th, Babbett, wife of Charles Moore, a native of Germany, aged 48 years.

In this city, April 5th, Matilda Everding, twin daughter of Charles and Catherine Everding, a native of Marietta, Ohio, aged 6 years and 3 months.

In this city, April 3d, Jenny Cook, daughter of Aaron and Louise Cook, aged 2 years and 10 months.

In this city, April 2d, Adda M. Felker only daughter of L. M. and Mary E. Felker, aged 4 years and 6 months.

In this city, April 7th, in City and County Hospital, Erasmus C. Byrne, aged 59 years, a native of Massachusetts.

In this city, April 6th, in City and County Hospital, Joseph Pocknet, aged 52 years.

Near Stockton, April 5th, Josiah Phelps. aged 44 years.

In Auburn, March 30th, Peter Bernhart aged about 11 years.

In Sacramento, April 4th, Elizabeth Drown, a native of Nebraska, aged 18 years and 11 months.

At Alder Creek, Sacramento county, April 1st, Mary Ann, wife of Charles Allen, aged 37 year, 8 months and 27 days.

In Stockton, April 1st, Sophia Platt, aged 35 years.

In San Mateo county, March 31st, Albert E. Fifield, a native of New Hampshire, aged 48 years and 8 mos.

In Boston, Massachusetts, Sunday evening, April 3d, Andrew Carney.

At sea, on board the ship Swallow, from Boston, December 16th, M. Salon, seaman.

January 30th, on the same ship, C. M. Sturgis, seaman, fell from maintopmast crosstrees and was instantly killed.

San Francisco Jobbing Prices Current.

CORRECTED WEEKLY BY DODGE BROS., Wholesale Provision Merchants, 406 Front street.

Flour, extra, ₶ bbl.	6 50 @ 7 00
Do Superfine	5 00 @ 6 —
Corn Meal, ₶ 100 ℔.	3¾ @ 4 — —
Wheat, ₶ 100 ℔.	1 70 @ 1 75
Oats, choice, ₶ 100 ℔.	2 60 @ 2¾ —
Barley, ₶ 100 ℔.	2¼ @ 2½ —
Beans, ₶ ℔.	2½ @— — 4
Potatoes, ₶ ℔.	87½ @ 1½ — —
Hay, ₶ ton	35 — @40 —
Live Oak Wood, ₶ cord	7 — @ 8 —
Beef, on foot, ₶ ℔.	— 2 @— 7
Beef, extra, dressed, ₶ ℔.	— 10 @— —
Sheep, on foot, ₶ ℔.	1½ — @— 2
Hogs, on foot, ₶ ℔.	— 5½ @— 6½
Hogs, dressed, ₶ ℔.	— 7 @— 9
Groceries, Etc.	
Sugar, crushed, ₶ ℔.	— 14½ @— 15
Do China, ₶ ℔.	— 12½ @— —
Coffee, Costa Rica, ₶ ℔.	— 25½ @— —
Do Rio, ₶ ℔.	— 24 @— —
Tea, Japan, ₶ ℔.	— 65 @— 70
Do Green ₶ ℔.	— 50 @— 85
Carolina Rice, ₶ ℔.	— 8 @— —
China Rice, ₶ ℔.	— 5 @— 6½
Coal Oil, ₶ gall.	— 65 @— 85
Candles, ₶ ℔.	— 18 @— 18½
Ranch Butter, ₶ ℔.	— 35 @— 37½
Isthmus do ₶ ℔.	— 40 @— 45
Cheese California, ₶ ℔.	— 12½ @— 15
Eggs, ₶ doz	— 30 @—
Lard, ₶ ℔.	— 11 @— 15
Ham and Bacon, ₶ ℔.	— 16 @— 17
Shoulders, ₶ ℔.	— 10 @— 12½

SAN MATEO INSTITUTE.

Boarding School for Young Ladies.

The Spring Quarter of this Institution will commence THURSDAY, MAY 3d, 1864.

Circulars, containing full information as to Instruction, Teachers, Terms, etc., can be had of A. Hayward, and Geo. H. Howard, San Mateo; Thos. H. Selby, and A. H. Houston, San Francisco; Benj. S. Lathrop, Redwood City; D. O. Mills, Sacramento, (of the Board of Trustees).

All letters of inquiry and applications for admission to Principal,

Miss L. A. BUCKMASTER, Principal,

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Sore Throat. Cough. Cold.

and similar troubles, if suffered to progress, result in serious Pulmonary, Bronchial and Asthmatic affections oftentimes incurable.

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are compounded so as to reach directly the seat of the disease and give almost instant relief.

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THE BEST INVESTMENT EVER OFFERED IN CALIFORNIA

IF ANY PERSON WILL STOP TO THINK—will consider for a few moments, what makes

Real Estate Valuable,

In one locality more than another—and in the same connection will analyze the offer I make to sell a number of LOTS in connection with a

Public Park,

Larger in extent than any in America excepting

CENTRAL PARK, NEW YORK,

He must, if a reasonable man, be compelled to admit that

Five Hundred Dollars

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And if said Five Hundred Dollars will, in addition, secure an interest in the frontage of said PARK sufficient to make another large

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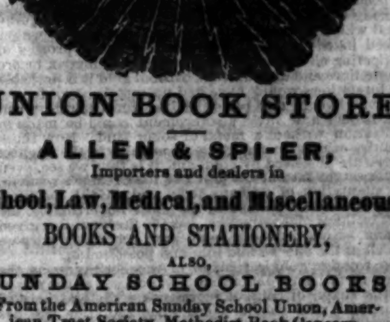
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THE following poem was read on the occasion of the celebration of Washington's birthday, at the College of California, and is published by particular request:

WASHINGTON.

And I looked in my heart, and I said to my heart,
"Call out from thy crimson world and say
If you'll sing me a song, that shall ring with a part
Of that patriot zeal that is fitting the day.
Oh sing it my heart! if the fire of thy youth
Still be a flame; though the fibers smart
With a wrong or a wound or aught—in truth
If you live, if you live, oh! sing it my heart.

And the land shall awake, and the sea bear along
On the tips of its waves—and the echoes—a throng—
Shall shout from the mountains the nation's song."

And I gathered my pen, and I said, "Old friend,
You have strung my rhymes on your lips full oft
When the heart abroad its song shall send,
Catch thou the words of the music soft
And twine them along like a silver chain,
While the silver links shall click at the end,
Rhyming and chiming again and again,
And we'll sing our nation's song, old friend.

We'll sing it, and fling it abroad to the breeze,
And the wind of the North-land the echo shall seize
And bear it in triumph o'er lands and o'er lees."

Then I waited the voice of my heart,
And I waited the tongue of my pen;
But in vain—the heart was still,
And the pen was clotted with rust.
"O for the power to impart
My words," I cried, and then
While its delicate nerves did thrill,
The heart moaned out. I thrust
The pen to its work, and there
In blood-red letters it wrote,
And every quivering note
Of the song, wailed out in despair.

The music of joy was fled. Instead,
'Twas a dirge for a soldier dead.

Dead! did ye say—another hero dead?
And he so young and brave! O, weep, my eyes!
If still within thy drained fount there lies
A single tear unwept for spirits fled—
In the deep sorrow of my heart I said
When I did hear of Ellsworth's death, and those
Whose buds of life in their untimely close
Shut half their sweetness in them yet unshed.
O God! I cried in anguish, well I know
Thou in thine wisdom, worketh nought amiss,
And unto thee all praises; yet in this
Our hopeful hearts receive a bitter blow;
Still for our good Thou knowest what is best,
Yet if Thou canst in mercy, spare the rest.

Then I said to my heart, "must all of the songs of
the nation fall to this
Only the dirge of the noble dead, no thought of the
living braves?
Shall brother and brother strive for ever, shall never
a part of that bliss
Which lieth in peace, in peace and power, such as
the governless waves
Are wont to hold with the shore in calm—shall all
of this peace, we miss?
Oh, better the nation were dead, and all of the
singers in their graves!"

Then I cried, "O heart, sing now of the man
That is dead long since, but lives forever
In the hearts of his countrymen. Every plan
I have cherished else is broken. Never
Again may I chance, through life's short span,
To touch on the day: for death may sever
Life's thread a moment hence. I pray
You will sing, Oh heart, of the man while you may;
O heart, sing now of the man!"

Then the heart wailed out with a mournful moan,
And the pen hurried off with a hoarse harsh tone,
All along through the song:

I.

A curse is over the land,
And a shadow is over the sea,
O how can I sing of the nation I love,
Till victory setteth her free.

II.

How shall I wake from his rest
In that hallowed tomb by the shore
Of the river, the man who wrought our peace
In the terrible days of yore,

III.

Let him rest, let him rest, till the day shall dawn
That freeth the slave, and the glorious length
Of the shattered chain is linked again,
And renewed is the nation's strength.

Then the weary heart fell off to sleep,
And the clotted rust on the pen was deep,
And the song was sung.

Father that holdeth the sea
Poised in thine open palm,
Glorious Maker of earth,
Thou who created the stars,
God of the just! To thee
Come we for quiet and calm,
Thou who hath reared us from birth,
Surely will sever the bars
That lie with their terrible weight
Over the nation's might,
Shadowing day as the night,
Probing the nation's hate,
Blasting the nation's name,
That smouldereth, burning with shame.

God of the battle, thou
That rulest the hosts of heaven,
Conquering evil and sin,
Guiding the right to joy:
Teach us the uses now
Of that power to mortals given
That guided a-right shall win
Though the enemy were to employ
Every cursed design
Of armament, trick and plot,
Still the Fates shall allot—
Knowing the guidance thine—
Over superior powers
Every victory ours.

My heart woke out of its little sleep,
And mournfully moaned a little word:
"While the eyes of the sorrowful weep,
Never the song of joy is heard."

Poor little heart, sleep on if you can,
And take your rest from the terrible strife.
Yet the heart, again: "O when shall man—
Brother that seeketh a brother's life—

And every tumult of war and woe,
Flee the land, and the better spirits of men
Reign over our shores?" We cannot know,
Sad little heart—a-sleep again!

Trust in the Lord, and he will guide
Might to the right, by land or sea;
In him doth power and strength abide,
With him alone rests victory.

Tired little heart, it matters still:
"How can I sing the song I love,
With my brothers at war in the field of woe?"
Hush, little heart, for time will fill
The blank of the record and this will prove
Who has won—we shall know, we shall know!

"How can I sing the song I would love,
With my brothers at war!" Sad heart, the powers
That tether the earth and sea will prove
At last the great victory ours.

"How shall I sing the song I love,
With my brothers slain?" Thy will be done,
Father of peace! O, haste to prove
This dalliance past, and the victory won,
That my heart may sing the song it would love—
The song of our glorious WASHINGTON.

THE FARM.

Example of Washington as a Farmer.

But if we wish, my friends, to establish by one bright example the dignity of the farmer's calling, I would remind you that the man who stands alone in the respect and affection of his countrymen, the consummate chieftain, statesman and patriot, was not less a consummate farmer. Inheriting from his older brother the estate of Mount Vernon, he made considerable additions to it by purchase, so that at the time of his decease it amounted altogether to some eight thousand acres. One-half of this was in wood or in lawns, lying in a state of nature, but above four thousand acres were in tillage, of which the management was directed by Washington himself. Besides the ordinary operations of husbandry, there were upon the estate, brick-yards, extensive fisheries, a carpenter's establishment, and a flour-mill. The property was divided into five farms of unequal dimensions, each with its appropriate set of laborers, under the direction of an overseer—the whole, especially during the President's absences from home, under one superintendent. Each of the overseers was required to make a written report weekly to the superintendent, in which a minute account was given of everything done on the farm in the course of the week, including the condition of the stock, and the number of days' work of each laborer. These reports were recorded in a book by the superintendent, and the originals sent in a weekly letter to the President. The President returned a weekly answer, usually a letter of four pages, sometimes twice that length, carefully prepared from a rough draft, and then neatly copied by himself, after which a press-copy was taken. A series of these letters, hitherto unpublished, has lately come into my hands, comprising the President's correspondence with his superintendent, from the commencement of his second administration down to his retirement from office. They evince an adherence ro system, a grasp of detail, a minuteness and accuracy of observation, and an executive ability truly marvelous. The rotation of crops in his numerons fields was conducted on a plan laid down with great minuteness by himself. The culture of tobacco by this time had ceased at Mount Vernon, and the whole attention of the President was given to those crops which are cultivated in this part of the country. Not content with general results, nor relying exclusively on the discretion of his intelligent superintendent, he gave instruction from the seat of government, on the smallest details of management, and the time and manner in which every operation on the estate was to be performed. Even when he was on the march to suppress the insurrection in the western counties of Pennsylvania, in 1794, his correspondence was not wholly interrupted. One short letter was written from Reading, and another from Carisle, on his way to the rendezvous of the army. In these letters he mentions the appearance of the buckwheat and the potatoes, which he saw on the farms by the roadside, and gives a general direction for the care of his stock at the approach of cold weather. The Father of his Country does not seem to have thought that a rebellion ought to engross our minds to the interruption of the ordinary duties of life. On the 10th of December, 1799, Washington addressed a long letter to the superintendent of his farm, the last elaborate production of his pen, inclosing a plan drawn up on thirty written folio pages, containing directions for their cultivation for several years to come. In seven days from the date of this letter, his own venerated form "was sown a natural body, to be raised a spiritual body."—*Ed. Everett.*

A NEW GRAPE ENEMY.

In 1860 we discovered among our grapes a destructive enemy which we had not heard of before—a dark green bug—which about the middle of May laid its eggs upon the leaf, and these eggs, by the latter part of the month, produced a slug, which preyed fearfully not only upon the leaf but upon the fruit blossoms. The leaves they would eat half up, and whenever they attacked the blossoms, there would not be much of them left. We have seen them almost buried in the blossoms, utterly destroying them. Thus far this season, however, they have been very few in number, and done no material damage, and we believe the crop is pretty secure against them. We dislodged the bug, by application of whale-oil soap water, which destroyed those which it touched, and we believe kept others away. It also destroyed the slugs when they could be got at. We used a sponge to sprinkle with, as being better than a syringe, it wasting less of the solution, and requiring only one hand, while the other could be employed to turn up the vines, etc.

The crop of grapes in this region never promised a more abundant yield than it does now. We think there is twice the amount of embryo bunches upon our vines than we ever saw before. Besides, all the vines wear an unusual vigorous appearance.—*Germantown Telegraph.*

From the Mercantile Gazette and Prices Current.]

GOLD.—There are good reasons for believing that gold was the first metal with which man became acquainted. Its peculiar properties render it the best for the purpose of being worked by a primitive people. Gold is the only metal which is found in a metallic state, such as we see it used in the arts and manufactures. The process of extricating all the other metals from their matrix or ore is so tedious and difficult that without gold it is probable our forefathers would have had no metals at all to use. We who live in this period of the world's history can well believe how little advancement could be made in civilization without a metal of some kind. Now those qualities which we recognize as metalic in the highest degree are possessed by gold, and it is thus we see, even in this single instance, a proof of the Creator's wisdom, the adaptation of a means to an end. Gold, the most easily worked of all metals, the most imperishable, the most brilliant and attractive, was the first that was given to man. No other metal could have served the purpose so well as the one we find him first possessed of.

No wonder gold is typified in the Scriptures as the purest metal; no wonder that it was chosen as the means (in the shape of coin) of representing the products of labor, that man should select what age after age has proved to be the most fitting thing for this purpose. As an assurance that the supply of gold shall be adequate to our wants, this metal has been found in the ratio of the increase of the human family. It is diffused over the whole earth, and has acted as a stimulous to man to visit regions previously uncultivated. The wilds of Australia and California have thus been peopled in our day in the same way that the Spaniards peopled South America years ago.—*Septimus Piessa.*

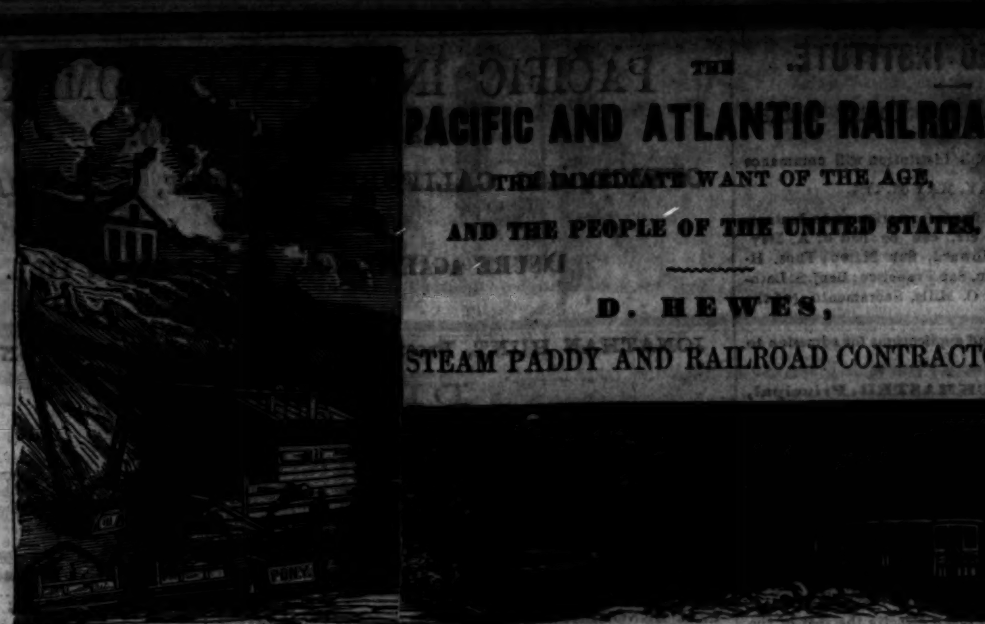
THE VINTAGE OF NEW JERSEY.—The Sussex *Herald* says that the production of wine in that county is gradually increasing, and promises, before many years, to be quite extensive. Among others, George Coursen, Esq., has three acres of vines under cultivation, made up of equal proportions of the Isabella and Catawba varieties. Last year the yield of wine was one hundred and fifty gallons, this year it will be about four hundred gallons, for which he finds a ready market at $3 per gallon. His mode is as follows: During the vintage the grapes are picked, when thoroughly ripe, and not before. They are then gathered daily and put into a cask, in which they are left until they form a "must," when they are put into the press and the juice squeezed out. Mr. Coursen then uses a small hand-press, like a cider-press, which can be easily and cheaply set up by any of our farmers.

THE GRAPE CROP.—A correspondent of the Sandusky *Register*, who has spent six days among the vineyards of Cincinnati, says that more than half the crop has been destroyed by the rot, and the vineyards of the late Mr. Longworth will not produce more than one-fourth of a crop. The Isabella and Catawba grape, especially, have been destroyed, and in several vineyards will hardly pay harvesting. The Delaware, Concord, and Marion grape have been less touched by the rot, and the Delaware vine will yield from ten to fifteen pounds.

The report from the grape vineyards in Missouri this year is very favorable. The Catawbas have yielded largely, and the principal culture here has been of that variety, though most of the others mentioned above are being rapidly introduced into our grape growing districts.

St. Paul, Minnesota, claims to be the greatest fur market in the world, and supports that claim by the following list of furry animals killed this season: 3,500 buffaloes, 850 bears, 1,650 red foxes, 23,000 mink, 250,000 muskrats, 2,258 otters, 540 fishers, 1,800 marten, 79 cross fox, and 3,500 wolves.

The British Government received nearly thirty thousand dollars rent, last year, for gold fields in Nova Scotia, and its revenue this year from that source will be much larger. The quality of the Nova Scotia gold is very superior, being worth, we are informed, $20 an ounce in United States gold coin at the mint.



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Everybody Admits its Importance and would be glad to have one Established.

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THREE HUNDRED ACRES!!

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Unless the people are blind to their own interests and the magnificent future of the City.

THE UNDERSIGNED HAS LAID OFF A tract of land called

"*UNIVERSITY MOUND SURVEY.*"

Some two hundred and fifty-odd Lots, 100x120 feet, have already been sold to the wealthiest class of our citizens, and a tract of twenty-five acres has been conveyed to the Trustees of

UNIVERSITY COLLEGE,

For the purposes and uses of a University.

THE SPEEDY CONSTRUCTION OF THE COLLEGE BUILDING IS NO LONGER PROBLEMATICAL.

This alone will greatly enhance the value of the property. The high standing of those who have purchased, furnishes a sure guarantee that the neighborhood will be all that is desirable, and that the improvements that they will make upon the property will be of such a character as to also add greatly to the value of the surrounding property. The location is desirable and beautiful, and is in the exact line of the city's progress.

The undersigned now proposes to lay off a tract of

300 Acres of Land

—FOR A—

Public Park!

Also to lay off a strip of land around the entire Park

150 Feet in Depth.

He proposes to form a Corporation to be called the "Central Park Association," with a Capital Stock of $600,000, divided into 600 shares of $1,000 each. He proposes to sell 600 lots, 100 by 120 feet on the University Mound Survey, for $500 each, and for each lot the purchaser may take, he shall in addition be entitled to one full paid share of the Stock of the Park Corporation. As soon as four hundred lots are taken and paid for, the strip of land surrounding the Park will be conveyed to the Park Corporation for the benefit of the Members of the Association, and the 300-Acre Park will be conveyed to the City and County of San Francisco for the uses and purposes of a Public Park, but to be improved and adorned according to the plans and under the supervision of the Central Park Association, the Mayor and the Street Commissioner of the City and County of San Francisco to be ex-officio members of the Board of Trustees of said Association.

The undersigned does not flatter himself that all who may enter into this enterprise will so solely for the purpose of establishing a park, but he does feel confident that every man who has the least foresight or knowledge upon the subject of the growth of cities, and the value of property adjoining public parks, will not hesitate a moment about investing money in the enterprise.

The investment of five hundred dollars in the lot alone will pay more than two per cent. per month for ten years to come, while the strip of land surrounding the Park having a frontage, as it will, of over three miles, will in a few years' time be worth an immense sum of money.

THE PROPERTY SURROUNDING

CENTRAL PARK, NEW YORK,

HAS BEEN SOLD

—FOR—

TENS OF MILLIONS OF DOLLARS!

As an Investment None Safer or Better Could be Made.

All classes can here find ample reasons for embarking in the enterprise. The man of ample means can, besides receiving an ample equivalent for his money, enjoy the consciousness that he is doing much for the city in which he lives. The man who has just

Five Hundred Dollars

can rest content, and assured that he has his money safely invested; that he has a lot for a homestead secured, and that the ever-growing city and lines of railroad stretching thitherward, are rapidly enhancing its value, as it is the value of his stock in the

Park Association,

while the man who is ambitious, who lives that posterity may know him, may rest assured that his name shall be inscribed upon a monument in the centre of the Park in letters that shall be as enduring as the marble upon which it shall be chiselled beneath the following:

"This Central Park was laid off and forever dedicated to the people of San Francisco by the united efforts of those whose names are inscribed upon this monument in the year of our Lord eighteen hundred and sixty-three. Like them, do not forget to do something for posterity."

Persons desirous of taking an interest in the enterprise will please call on the undersigned, at his office, No. 606 Montgomery street.

oc29-1je2 **HARVEY S. BROWN.**

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CALIFORNIA PERIODICALS.

PER YEAR.

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THE NEXT SESSION OF THE PREPARATORY and COLLEGIATE Departments, will commence WEDNESDAY, January 13th, 1864.

Female Collegiate Institute.

The twenty-first Semi-annual session of the Institute will also commence as above, January 13th.

It is important for pupils to be present when the classes are formed.

For full information, apply to E. BANNISTER, President U. P., or to D. TUTHILL, Principal F. C. Institute, Santa Clara. ja7-3w

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TERMS:—payable in advance, $30 per month, for board, washing, and tuition in the ordinary English branches.

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$4 per month for day pupils over eight.

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Chestnut Street Female Seminary.

PRINCIPALS—MISS BONNEY AND MISS DILLAYE

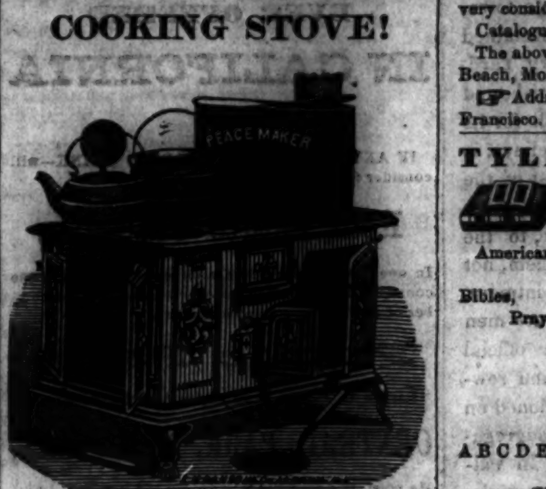
THE TWENTY-FIFTH SEMI-ANNUAL SESSION will open at 1615 Chestnut Street, Philadelphia, on Wednesday, September 16th. Particulars from circulars to be found at 1615 Taylor street.

SAN FRANCISCO REFERENCES.—Rev. D. B. Cheney, Rev. E. Wadsworth, D. D. my14-6m

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NOVEL COMBINATIONS

of utility and convenience so characteristic of American skill. The improvements which are here presented we do not hesitate to say, will commend themselves to every candid mind, and will soon secure its

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This Stove, unlike all others, combines within itself

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desirable for culinary purposes, and is thus free from the cumbrous tin attachments common to all other first class Stoves. While possessing capacity to a remarkable degree, it is yet

The most Economical Stove in use,

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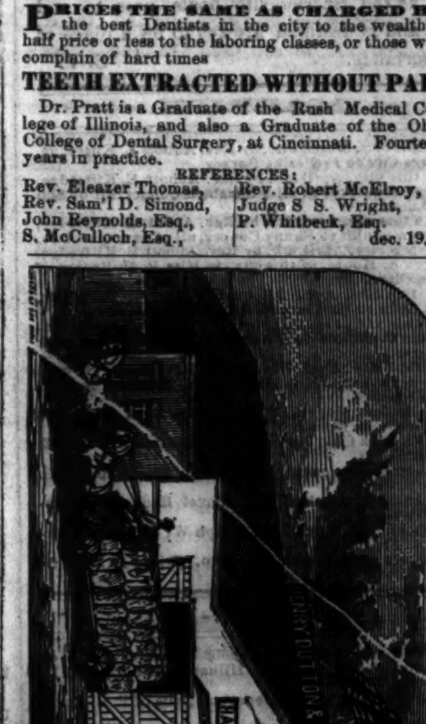
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